

THE
LIFE and DEATH
OF

Mr WILLIAM MOORE,
Late fellow of *Caius* Colledge, and
Keeper of the University-
Library :

As it was delivered in a Sermon preach-
ed at his *funeral*-solemnity,

April 24. 1659.

In *S^t Maries* Church in
CAMBRIDGE;

by

THO. SMITH, B. D.
his successour.




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versity of Cambridge. 1660.

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To
My ever-honoured Friend,
CHARLES SCARBOROUGH,
Doctour of *Physick*, and the rest
of Mr Moors pupils.

Most dear friends and fellow-pupils;

 Here present unto you a description of our Tutour, as it was taken in short-hand. I beleeve that M^r Smith (towards the end of whose Sermon this was inserted) would have been persuaded to have printed this whole Sermon, if M^r Moor's executours had not told him, how they observed, that in such discourses the onely thing regarded by the Reader is the life of the person, especially in these times, wherein few minde any thing but news.

I remember that when our Tutour had read over a book writ by D H. he said; That if he had been to write a tract on that subject, he would have said the same things with that authour. And therefore I here make bold to send you
A 2 also

also the last words of D^r Hammond,
which are newly come to my hands, because
I have heard some (who were intimate
with them both) say, that they knew no
men more like in judgement and temper
then M^r Moor and that holy personage:
So that if you desire our Tutours works,
you may be pleased to read this Doctours,
till his shall be published; which I hope
some of his pupills will do ere long, and
not leave all the toyl to M^r Smith.

I have transcribed many of them, but
am leaving England; and so must com-
mend them to you, and you to God: beseech-
ing you to pray for me, and to look upon
these not onely as the last words of my Tu-
tour and D^r Hammond, but of me also,
unless you hear further from the unworthi-
est of your fellow-pupills,

Charles Bertie.

Middle-Temple, May 8.

Ann^o CAROLI II. 12^o.

THE LIFE and DEATH OF M^r William Moor.

Reverend and beloved;

BE pleased to suffer *me* (who never yet commended *any* man out of the pulpit) to say a little of this

* Not in Caius Colledge, as he desired, because M^r Dell would not suffer him to be buried by the Liturgy, which was his last request. M^r William Moor, newly interred here * *bcfore* us, under that very stone whereon he was wont to kneel down in prayers to Almighty God.

He was a person, who had that of *Solomon* continually before his eyes, Eccles. 9. 10. *What ever good thy hand findeth to do, do it with all thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest:* or rather, he had the life of the Blessed Jesus in his daily meditation and practise. You can scarce name

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the *good* or piece of *knowledge* or *wisdom*, wherein he was not eminent: one of the ablest that ever I met with, not onely in the knotty pieces of *Divinity*, *Cases of conscience*, and *Chronologie*, and all ingenuous sciences, especially *History* and all kinde of *Antiquity* (which, if any thing, must bring the men of this age to their wits again, when all is done) but also in *Anatomy*, *Physick*, *Mathematicks*, and the like. Those who are the most eminent for all these now in *England* being of his education.

But above all I must admire his piety to God, signified in every particular that I could observe. And I think I had more the happiness of his company (and so greater opportunities to note his behaviour) of late years, then any here present, except his own family, having been with him almost every day for these seven years last past. Cardinal *Bellarmin* (in his second book of *Dying well*, and eighth chapter) is so ingenuous as to blame those *Romanists*, who begin with their Sacraments
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when they have done with their Physick; and saith, *Sacramentum conferretur egrotis quando periculosè agrotare incipiunt*; that 'tis a very dangerous custome (though it is seldome otherwise) that men send not for the *Priest* till the *Physician* hath given them over. This our friend (quite contrary to them, and such as *Asa*) sought to the L O R D first, and then to the *Physician*. To the L O R D, and that (after a strict examination of his soul) in those two main parts of divine worship, *Prayer* and the *Holy Eucharist*. No sooner had the disease seized upon him in an extraordinary manner, but straight he spoke of the sixth chapter of S^c *Johns* Gospel, and those *quædam mysteria*, and told me and divers others, that he was of his good friend M^r *Herbert Thorndikes* minde concerning that chapter, *viz.* That it must needs be a prediction of the *Holy Eucharist*: which the first *Nicene Council* thought the most necessary viaticum; and after them the whole Christian world (not ex-

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cluding Calvin, Zanchy, and others of the Reformed) till some late novelists arose : who would perswade us that Christ had *no* true Church upon earth before these times. And he received the body and bloud of our Saviour with expressions of as much outward reverence as ever I beheld, (which several here present can witness) and doubtless his external deportment was but a necessary consequence of his *inward devotion*. Which also appeared by his zeal and frequency in *prayer* to Almighty God : not omitting to humble himself in a decent *adoration* dedicate to that purpose (as you know the Primitive Christians did) through every day of his life, even when he was not able to go, but crept and was led to it : not omitting the very last day of his pilgrimage, when he could not without help move his foot over the threshold.

As he testified his reverence to God in *doing*, so in *suffering*. Though his sickness was very painfull (caused by an ulcer in his bladder) yet who ever heard

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heard him complain in that or any other trouble? All that I heard of it from his mouth, was this; When one told him that he could not but be in great pain; he answered, *My Saviour was in far greater pain for me.* In his sickness he spent the most of his time in reading and meditating on the passion of Christ, desiring to throw aside other learning, and to know nothing else but Jesus Christ and him crucified: and *this* knowledge was his ballast kept him steady and couragious; for he never abhorred any thing more than the humours of this age, *simulation* and *disimulation*; so that if ever any man had a window into his heart, that all the world might know his most secret thoughts, M^r Moor had. In these changing times wherein men pride themselves *in menstrua fide & anniversaria* (as *Tertullian* speaks) in a religion that alters as oft as the *moon*, or take up with the *year* at most (and then persecute their neighbours for not being as very *Protei* as themselves) who
dare

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dare whisper that Mr *Moor* was not constant to that religion, which upon a strict rational examination he took up in his younger days? sticking close to that faith into which he was baptized, the true ancient, catholick, and Apostolick Church of *England*, whose doctrine is contained in the 39 *Articles*, the *Book of Homilies*, and our * *LI*.

* He was the *TURGIE*, which he lookt last who read it in *Caius Colledge-Chapel* upon as the onely probable medium to reunite the shatter'd pieces of decaying

Christendome. In this Religion he lived, and in this he died; commending his soul (in my hearing) to God with a loud voice, in those our prayers

^a *De modo a-* which ^a *Erasmus*, and ^b *Gil-*
randi. Edit. *bertus Cognatus* say, do sa-
Maire, p 115. *vour of an Apostolical spirit;*
^b *Precum. p.* and while both his hands
302. fol.

and eyes were lifted up to heaven, his soul peaceably departed. Thus died Mr *Moor*, as *David*, in a good old age, threescore and ten; full of days (I will not say riches and honour, but) full of that

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that which *David* saith is far beyond them, peace of conscience, and joy in the holy Ghost.

Shall I tell you how he added to his true faith *vertue*, 2 *Pet.* 1. 5: as that word signifies *courage* and constancy in well-doing, and conforming our actions to the rule which our consciences approve. He would oft say, "That if men would generally take courage, and shew themselves bare-faced (without mask or vizard) and profess what they do indeed beleeve; it were the onely way to secure themselves and all others, and make those few that be factiously bent unable to hurt them; but that foolish fear hath always betrayed, and brought evil upon men, from the time of the *Gnosticks* till now.

To this *vertue* he added *patience*, an admirable submission to all manner of Superiours, though perverse; a most meek and quiet spirit under what governours (Ecclesiastical or Civil) soever. Which I note the rather, because I see some men write large books, and many
dispu-

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disputations, to prove that the members of the old English Church are not to be suffered in any civil society: which books and disputations are (in my opinion) far better confuted by such lives as Mr. *Moors*, then by volumes.

And to patience how did he add *brotherly kindness*! A true Samaritan. Every man was his neighbour; loving to *all*, I cannot say to his *enemies*, because I never heard he had any, for he walkt so far from offence toward God and man, that he attracted the love or *wonder* rather, even of the froward. And though in these unhappy times difference in *religion* (as 'tis the nature of it) hath caused a vast difference in most mens *affections*, yet I cannot hear of any one man that spoke one single word against Mr. *Moor*; nor do I remember that I have heard him speak ill of any one man or woman; but I have heard him in general blame the men of this age for pulling down - - and looking into other mens faults more then their own. He would say, that he had oft
heard

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heard an apt proverb, *After a good dinner, let us sit down and B A C K-B I T E our neighbours*: the discourse of most men now adays being nothing else. And I confess I have seen him very oft (both in sickness and health) upon the mention of *schism, heresie, or sacriledge*, shake his head, and profess that he would not have had the least finger in the ruin of the Church of *England* for a million.

But let us go to the *Colledge*. Ask those who were his contemporaries in *Gonvile and Caius* concerning him, and you shall hear them (beside all this) wonder at his contentedness, his joy in the most private condition (the most mean and toylsome employment) from first to last. Though he had as many fair opportunities for preferment offered him as any man, yet he slighted them all, trampling this world under his feet: saying, that since he was but a *passenger* here, it was a folly not to behave himself as a traveller in an inn; a madness to set his minde on such things as there is *no use* of at his journeys

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neys end; adding, that *God sent no man hither to get money.*

His contemporaries will tell you, how far he was from disturbing the peace of the Society wherein he lived, from beginning or fomenting any faction or sedition in the House. That he never *asked* any Fellow for his *vote*, nor politickly (as the custome is) enquired before hand what other men would do in any election, nor spoke one word for any pupil of his *own* either to get a scholarship or fellowship (and yet even lately he had five or six *senior* fellows at once in *Caius* Colledge his own pupils) but he went on his own road, chose that man whom he in his soul thought fittest for the place, fall how it would; & so his vote oft stood alone, doing no man any good. And though some laughed at his *singularity*, he had his reward *within* and *above*, which told him that a time would come ere long, when it would be declared by strange effects, that wealth was never the greatest happiness, nor worldly policy the

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the best counsellour, that to lie and forswear for a good cause was no piety, and to do wickedness for the glory of God was ill worshipping him. In a word, that there would come (as sure as that God is true) a day of *visitation*; when we shall all be judged not by the flexible rules of our factions or interests (*non est judicium Dei sicut hominum*) but by the straight regularities of the Word of God, by the rules of S. Paul, and justice and charity, by the laws of the nation and our local statutes.

And thus he brought up his pupils, not choosing the *richest* (such as be ordinarily the *tulips* of the University, stay a while, onely to show themselves & see fashions) but such as were of the choicest parts though never so *poor*, and such as he thought he was likely to do *most good* upon: with whom he took more pains usually in one day then many do in a moneth, knowing that doing good to them he did good not onely to single persons, but sometimes to whole families, whole parishes, whole Counties; & he made it his business to
principle

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principle them in true *Religion* as well as learning. And now here be pleased to behold and admire the strange blessing of God upon his precepts and example; though I know many scores of his pupils (some in this and some in other nations) yet I never knew any who continued not firm to those good principles which his Tutor *Moor* instilled into him (*quo semel est imbuta recens*-) notwithstanding all the temptations of *schisme* and *heresie*, on the right and on the left, both from *Rome* and *Amsterdam*, διὰ τὴν ἐνεσῶσαν ἀνάγκην, except onely one.

I should transgress the bounds (though not of your patience, yet I am sure) of the time, if I should tell you now of his *almes*, which are almost incredible. Where is the poor man from whom he turned his face? or where the *poor pupil* that ever he turned from the Colledge for lack of money? and yet what *almes* he gave was in the most *private* manner he could devise. Κοινὰ φίλων. how communicative was he? how ready to lend any thing he had, even the

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the choicest of his books or Manuscripts, to any man in Town or Countrey that would make good use of them.

I must not stand to tell you what pains he took to collect our *University Statutes* (now scattered in many scarce legible Manuscripts) into one body, how he was chearfull without lightness, grave and serious without distrust, sorrowfull for nothing but sin, delighting in nothing but doing good. And by that ye may trace his footsteps wherever he went: 'Tis well known that he was through his whole life a diligent collectour & transcriber of the choicest Manuscripts which he could possibly purchase by love or money; All these he gave to Caius Colledge. While he was in the University library, how diligent he was for the publick good from first to last, what incredible pains he took there for you, and for how trifling a recompense ye all sufficiently know. And when the sharpness of his disease would not suffer him to frequent that

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place,

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place, he delivered to me a *catalogue* of all the Manuscripts in that library (except the Oriental) writ every word with his own hand; which I am to deliver into the publick library, as soon as it is open again.

But my strength faileth, and will not suffer me to tell you half the excellent things I have heard from him, seen by him: his modesty (*he could scarce moderate an *As* without blushing, even when his almond tree did flourish*) his temperance and sobriety in diet and apparel, abating all superfluities, and even robbing himself to bestow upon the poor (remembering the causal particle *for*: Matt. 25. 35. *For* I was hungred and ye gave me meat, *for* I was naked and ye clothed me) his retiredness, his contentedness, his humility--- you see I can but name them; nor shall I need when they are known to most of you as well as to my self: especially to that *numerous* company of his pupils who had the happiness of the Queen of Sheba to be perpetually at the elbow of our Solomon.

Ye

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Ye who lamented him to his grave;
give me leave to speak to every one of
you (dear friends) particularly (as me-
thought I heard him on his death-bed)
in the words of the dying Romane. *Non
est amici defunctum vano ejulatu deflere,
sed quæ voluerit meminisse, quæ manda-
verit exequi,* 'Tis not the part of a friend
to bewail a dead friend with vain lamen-
tation, but to remember what he advised
and to perform what he commanded.
There is not one of you who had any re-
lation to him that were in the sad con-
dition with most other Gentlemen
whose follies are termed wisdom, who
are applauded when they talk vainly,
and are let alone when they do shame-
full things: No, every mothers childe
of you was as sure to meet with his por-
tion of sage and sober counsel as of his
diet. And (in your hearing) he oft la-
mented the misery of our English Gen-
try, who are commonly brought up to
nothing but *hawks* and *hounds*, and
know not how to bestow their time in
a rainy day, and in the midst of all their

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plenty are in want of friends, necessary reproof, and most loving admonition.

And now when the Preacher hath done all the use that most men make of such discourses as these (or indeed of any sermons) is to *pass a censure*. I doubt not but some of you will say I have spoke too much, others that I have said too little of him *de quo præstat nihil quàm pauca dicere*. And for the first, I confess I am so far of my reverend friend Dr *Jeremy Taylers* minde, as to be no friend to funeral sermons: but I know Mr Moor was such a person, that if the Dr himself were in my stead this day, he would say far more of him then I have done: that he was a man of whom though I had said nothing, and though he have no tombe-stone here before you, yet he cannot want a monument or a remembrance while *Caius* Colledge stands, while we have an *University* or publick-*Library*, of which we never before had such a *custos*; and I believe hereafter never shall.



THE LAST WORDS

Which were writ by the
Reverend, Pious and Learned
D^r *HAMMOND*:

Being TWO PRAYERS for the
Peaceful re-settlement of this
Church and State.

Prayer I.

O Blessed Lord, who in thine
infinite mercy didst vouch-
safe to plant a glorious
Church among us, and now
in thy just judgement hast permitted
our sins and follies to root it up; be
pleased at last to resume thoughts of
peace towards us, that we may do the
like to one another. Lord, look down

from heaven, the habitation of thy holiness, and behold the ruines of a desolated Church, and compassionate to see her in the dust. Behold her, O Lord, not onely broken, but crumbled, divided into so many sects and factions, that she no longer represents the Ark of the God of *Israel* (where the Covenant and the Manna were conserved) but the Ark of *Noah*, filled with all various sorts of unclean beasts: and to complete our misery and guilt, the spirit of division hath insinuated it self as well into our *affections* as our *judgments*; that badge of Discipleship which thou recommendedst to us, is cast off, and all the contrary wrath and bitterness, anger and clamor, called in to maintain and widen our breaches. O Lord, how long shall we thus violate and defame that Gospel of peace that we profess? how long shall we thus madly defeat our selves, lose that Christianity which we pretend to strive for? O thou which makest men to be of one mind in an house,

house, be pleased so to unite us, that we may be perfectly joyned together in the same mind, and in the same judgment.

And now that in civil affairs there seems some aptness to a composure, O let not our Spiritual differences be more unreconcilable. Lord, let not the roughest winds blow out of the Sanctuary; let not those which should be thy Embassadors for peace still sound a Trumpet for war: but do thou reveal thy self to all our *Elijah's* in that still small voice, which may teach them to eccho thee in the like meek treating with others. Lord, let no unreasonable stiffness of those that are in the *right*, no perverse obstinacy of those that are in the *wrong*, hinder the closing of our wounds; but let the one instruct in meekness, and be thou pleased to give the other repentance to the acknowledgment of the Truth.

To this end do thou, O Lord, mollifie all exasperated minds (take off all animosities and prejudices, contempe

and heart-burnings) and by uniting their hearts prepare for the reconciling their opinions. And that nothing may intercept the clear sight of thy truth, Lord, let all private and secular designs be totally deposited, that gain may no longer be the measure of our Godliness, but that the one great and common concernment of truth and peace may be unanimously and vigorously pursued.

Lord, the hearts of all men are in thy hands, O be thou pleased to let thy Spirit of peace overshadow the minds of all contending parties; and, if it be thy will, restore this Church to her pristine state, renew her days as of old, let her escape out of *Egypt*, be so entire, that not an hoof may be left behinde: But if thy wisdom see it not yet a season for so full a deliverance, Lord, defer not (we beseech thee) such a degree of it, as may at least secure her a being. If she cannot recover her *beauty*, yet O Lord grant her *health*, such a soundness of constitution as may pre-

preserve her from dissolution. Let
 thy providence find out some good Sa-
 maritans to cure her present wounds.
 And to whomsoever thou shalt com-
 mit that important work, Lord, give
 them skilful hands and compassionate
 hearts; direct them to such applicati-
 ons as may most speedily, and yet most
 soundly, heal the hurt of the daughter
 of *Sion*; and make them so advert to
 the interests both of truth and peace,
 that no lawfull condescension may be
 omitted, nor any unlawfull made: And
 do thou, who art both the wonderful
 Counsellor and Prince of peace, so
 guide and prosper all pacifick endea-
 vors, that all our distractions may be
 composed, and our *Jerusalem* may a-
 gain become a City at unity in it self;
 that those happy primitive days may
 at length revert, wherein *Vice* was the
 onely *heresie*; that all our intestine con-
 tentions may be converted into a vigo-
 rous opposition of our common ene-
 my, our unbrotherly *fends* into a Chri-
 stian *zeal* against all that exalts it self
 against

against the obedience of Christ. Lord, hear us, and ordain peace for us; even for his sake whom thou hast ordained our Peace-maker, Jesus Christ our Lord.

Prayer II.

Evening.

O Most gracious Lord, who doest not afflict willingly nor grieve the children of men, who smitest not till the importunitie of our sins enforce thee, and then correctest in measure, we thy unworthy creatures humbly acknowledge that we have abundantly tasted of this patience and lenity of thine. To what an enormous height were our sins arrived ere thou beganst to visit them! and when thou couldst no longer forbear, yet mastering thy power, thou hast not proportioned thy vengeance to our crimes, but to thy own gracious design of reducing and reclaiming us. Lord, had the first stroke of thy hand been exterminating, our guilts had justified the method; but thou hast pro-

proceeded by such easy and gentle degrees, as witness how much thou desiredst to be interrupted; and shew us, that all that sad weight we have long groaned under, hath been accumulated onely by our own incorrigibleness. 'Tis now, O Lord, these many years that this Nation hath been in the furnace, and yet our dross waists not but increases; & it is owing onely to thy unspeakable mercy, that we (who would not be purified) are not consumed; that we remain a Nation, who cease not to be a most sinfull and provoking Nation. O Lord, let not this long-suffering of thine serve onely to upbraid our obstinacy, and enhance our guilt; but let it at last have the proper effect on us, melt our hearts, and lead us to repentance.

And oh, that this may be the day for us thus to discern the things that belong to our peace! that all who are (yea, and all who are not) cast down this day in an external humiliation, may by the operation of thy mighty Spirit have their souls laid prostrate before thee in

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a sincere contrition! O thou who canst out of the very stones raise up children unto *Abraham*, work our stony flinty hearts into such a temper as may be malleable to the impressions of thy grace, that all the finners in *Sion* may tremble; that we may not by a persevering obstinacy seal to our selves both temporal and eternal ruine, but instead of our mutinous complaining at the punishments of our sins, search and try our ways, and turn again to the Lord. O be thou pleased to grant us this one grand fundamental mercy, that we who so impatiently thirst after a change without us, may render that possible and safe by this better & more necessary change within us; that our sins may not, as they have so often done, interpose and eclipse that light which now begins to break out upon us.

Lord, thy dove seems to approach us with an olive-branch in her mouth, oh let not our filth & noisomness chase her away; but grant us that true *repentance* which may atone thee, and that
Chri-

Christian *charity* which may reconcile us with one another. Lord, let not our breach either with *thee* or among our *selves* be *incurable*, but by making up the first prepare us for the healing of the latter. And because, O Lord, the way to make us one fold is to have one shepherd, be pleas'd to put us all under the conduct of Him to whom that charge belongs; bow the hearts of this people as of one man, that the onely contention may be who shall be most forward in bringing back our *David*. O let none reflect on their past guilts as an argument to persevere, but to repent; and to make their return so sincere as may qualify them not onely for *his* but *thy* Mercy.

And, Lord, be pleased so to guide the hearts of all who shall be intrusted with that great concernment of settling this nation, that they may weigh all their deliberations in the ballance of the Sanctuary; that conscience, not interest, may be the ruling principle; and that they may render to Cæsar the things
that

that are Cæsars, and to God the things that are Gods; that they may become healers of our breaches, and happy repairers of the sad ruines both in Church and in State. Grant, O Lord, that as those sins which made them are become National, so the repentance may be National also; and that evidenc'd by the proper fruits of it, by zeal of restoring the rights both of thee and thine Anointed. And do thou, O Lord, so dispose all hearts, and remove all obstacles, that none may have the will, much less the power, to hinder his peaceable restitution. And, Lord, let him bring with him an heart so intirely devoted to thee, that he may wish his own honour onely as a means to advance thine. O let the precepts and examples of his Blessed Father never depart from his mind; and as thou wert pleas'd to perfect the one by *suffering*, so perfect the other by *acting* thy will; that He may be a blessed instrument of replanting the *power* instead of the *form* of Godliness among us, of restoring Christian
 vertue

vertue in a prophane and almost *barba-*
rous Nation. And if any wish him for
 any distant ends (if any desire his sha-
 dow as a shelter for their *riots* and licen-
 ciousness) O let him come a great but
 happy defeat to all such, not bring sew-
 el but cure to their inordinate appe-
 tites; and by his example as a Christian,
 and his Authority as a King, so invite
 to good, and restrain from evil, that he
 may not onely release our temporal, but
 our spiritual bondage, suppress those
 foul and scandalous vices which have so
 long captivated us, and by securing our
 inward, provide for the perpetuating
 our outward peace. Lord, establish thou
 his throne in righteousness, make him
 a signall instrument of thy glory and
 our happiness, and let him reap the
 fruits of it in comfort here, and in bliss
 hereafter; that so his earthly crown may
 serve to enhance and enrich his heaven-
 ly. Grant this, O King of Kings, for
 the sake and intercession of our Blessed
 Mediator, Jesus Christ.

THE END.

The manner of D^r H's death.

D^r H. Hammond, whose works (both of charity and learning) praise him in the gate, was about the beginning of April 1660. seized with a fit of the stone; which at first put him to acute pain, but soon after changed it self into a languishment & soreness over the whole body, attended with nauseatings and vomits (usual symptoms in such cases) and a suppression of urin for three days, then a fit of bleeding, &c. Thus he remained till April 25 when a second fit of bleeding came. After it succeeded a faintness, which increased till one a clock at night, which began a perpetual day to him, and to us as great a darkness as the remove of such a luminary could create to the Church.

His disease (though of the acuteſt kinde) was, in a manner, without pain. His ſoft departure would make a Chriſtian in love with death: for whereas at other times he was upon the like occaſions ſubject to a lethargick ſtupor; now he had his intellectualls perfect to the laſt, and breathed out his ſoul in a
Veni Domine Jeſu.

F I N I S.

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